THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

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DAM BUSTERS!

THREE young ministers, last week and this, have given their impressions in *The Inquirer* of the Annual Meetings of the General Assembly of Unitarian and Free Christian Churches held in London. Their youth, we ought to say, is comparative! Each is in his thirties. Each holds a responsible and successful ministry. And like many men of their age to-day they have studied, mixed widely and seen much.

In a few years such men will have the destinies of the Unitarian Churches in their hands. It is wise to listen to what they have to say now.

One of them thought last week that the time is "drawing close when the dams will burst, and the tide of Unitarianism will surge forward into channels of contemporary significance". At present it is not in those channels. On the whole this is what each one of them thought. There are other young men too, thinking the same thing. *The Inquirer* would like to contribute to judicious dam busting!

Organization and the Spirit

Dam Number One. A religious society cannot be organized as a secular institution. True, it is usually in need of considerable organization, and praise be to those who bring it, but if what the society really exists for is lost then everything connected with it is lost also.

The structure of the General Assembly of Unitarian Churches functions largely for organization. The meetings of its Council and the committees of its departments are absorbed largely by this and ancillary matters. It necessarily is so. But the Unitarian Churches desire something in addition to this. If they are to live they have to find a spiritual purpose, not merely as separated churches, but as a body united in whatever way seems needful to them in their religious faith. The desire for this (*The Inquirer* has evidence of it) is passionate and moving. It rarely, if ever reaches the level of organized expression.

It is reasonable to say that the Council could do more to help.

A Theology

First things first. The Unitarian Churches have to find the nature of their life in spiritual action. Without this all is null and void. The fellowship of the churches (and without fellowship they cannot exist) must be found in shared spiritual purpose. If this is not active, and seen to be so, particularly on important occasions, then frustration and perplexity are bound to follow.

The real problem before the Unitarian Churches is how they can be really united in the spiritual life of a religious community.

Such a community in one way or another is grounded in a theology. If this doesn't exist then the community is nothing. Its religious faith must express itself in terms related to God and man. This is theology. It demands constant action and reflection. A ministry, for instance, means that the minister is living in his person, in one way or another, all the problems and affirmations of a theology, in terms of dedication to the congregation to which he is appointed. If not this then the ministry as an appointed vocation of dedication loses its meaning.

For the past ten years all the winds of contemporary experience have blown upon the Unitarian theology, and upon those who are dedicated to it, and almost nothing has been done collectively about it. This is one of the dams. It needs bursting. The Unitarian theology and all the experience that goes with it needs to be thought through again. It would be a sign of the action of a fellowship if this were undertaken. Nothing could be lost by it, everything could be gained. The means for it exist and are simple. *The Inquirer* speaks for many when it expresses the hope that this dam, holding back this activity will be broken.

The Women's League

Dam Number Two. The Women's League through their representative on the International Union of Liberal Christian Women are being asked to study and report on the following questions:

Should there be legal distinction between the work of women as a. single; b. married, without children; c. married, with children; d. widows?

Do you know the proportion of women who go out to work after marriage in your town or country?

For what reasons do they go out to work?

What types of work do they undertake? e.g. in factories, shops, offices, schools, domestic, farm workers, etc?

Is any provision made for the care of children of a. preschool age; b. junior; c. adolescents?

Which age group is most affected by the mother's absence at work?

Does the work of married women outside home affect the number of women available for a. voluntary work; b. church societies? How does this affect your church?

Does the work of married women outside home increase a. juvenile delinquency; b. difficulties in family life, divorce?

Have you any definite information on these two points?

What attitude should the churches adopt towards these problems?

Can you suggest any ways in which they could help?

What is your church doing?

Have women in your church equal responsibility with men in running the church and in church life?

These are some of the questions of our new modern society. But if the Women's League can undertake this fascinating work for the I.A.R.F., why not for the General Assembly? Why not a report, in good time, for the Unitarian Churches in this country? Why not point the meaning of the report by resolution at the next Annual Meetings of the Assembly?

There are able women within the Women's League. They could call upon the service of other able women known to them. The resources surely exist for a representative group to undertake this kind of special work for the whole League, and with the support of the League.

Incidentally, it seems to be a part of what one of our impressionists calls the "Victoriana" of the Assembly meetings, that rarely, if ever, does a woman move a resolution at the meetings, save on formal or organizational matters. What does the Women's League think of this? Has it nothing to say? It could break this particular dam if it set about it. A women's organization, these days, is hardly fulfilling its purpose, unless at some point it breaks into a wider organization.

Social Purpose

Dam Number Three. But this is being busted! It concerns social questions of contemporary significance. The Department of Social Service, we have been informed, has organized, very nearly within one week of the Assembly meetings, a conference to be held in July in Manchester on "The Theology of Race Relationships". It is a subject of acute importance, upon which Unitarians could have much to say. Other conferences in other parts of the country are being considered. It can be expected that reports will appear, and that these can make themselves felt at the next Assembly meetings.

The Y.P.L. and the F.O.Y.

Dam Number Four. Youth! It is true that the composition of delegates to the Annual meetings are bound by necessity to be of a certain "age group". But this need not be the last word. The Y.P.L. and the F.O.Y. could be invited to send representatives for a particular purpose. Both these youth organizations could undertake work of particular importance. They already discuss among themselves with verve and freshness contemporary topics. They could choose topics to present by report and resolution to the General Assembly. They too could belong, and seen to belong, to the whole religious society.

There is nothing to prevent all this from being focused into the meetings of the General Assembly. Adequate time, by consultation and agreement, could be found. There is nothing whatever sacrosanct about present procedure. There is no reason why the formalities of the past (which have partly been extended year by year) need be strictly adhered to.

There comes a time when mere "Noes" to new suggestions, without alternatives being offered, becomes a kind of spiritual betrayal. Those "Noes" ought not to be uttered. There was much taking place in private discussion at the last Assembly meetings which, it must be trusted, will find its way into open expression. Only by these means will the dams be broken.

B. AND K. AT CONWAY HALL

"Battle and Keenness"

(Below is the impression of the Annual Meetings of the third young minister asked to give it.)

A GROUP of Unitarians shook hands at Euston Station. They were on their way north while I went down and boarded one of those sliding Underground monsters to my home. So ended another General Assembly for me. I then remembered that the Editor had asked me to write up my impressions of the Meetings. What are they?

They are rather contradictory. As always, of course, I immensely enjoyed the chit-chat and carrying on of conversations left off a year ago, meeting friends, watching the skill of speakers and the reactions of audiences. Sometimes I feel that the real Meetings occur between midnight and three in the morning. The world is safe for a bit after *our* sessions anyway. And one cannot help noticing things; the audiences are slightly younger than two or three years ago; certain established leaders have lost none of the wizardry in their oratory; attendances appeared higher this year than two years ago in London; and press publicity seems to have been better. But my main impression is of a contradiction.

Victoriana appeared to manifest itself in dress, quotations and attitude of mind. The result is to give the impression of irrelevant proceedings lacking a sense of urgency. I attended most meetings and made a list of nineteen quotations: fifteen of these were from nineteenth century writers, ranging from Emmerson to Tennyson, although one young minister, at the Welsh meeting, actually quoted A. J. Ayer. I was waiting for Gladstone to come in and protest. This aspect of our gatherings reminded me of a Romany caravan—independent, colourful and creaky. The world is passing us by on this level.

It is a hang-over from a more secure and leisurely age, and permits us to put up with the boredom of the Wednesday morning sessions, when we are formal to the point of wasteful, while the afternoon session, which at least attempts to deal with living issues, is squeezed in after beefstakes and chips and we have little time to deal with Simplex Envelope Systems, the Death Penalty (six minutes extended to fifteen) and the Budget (no time at all). In thought and attitude, Victoriana manifested itself in the debate on the Simplex Envelope Scheme, where in some cases the nineteenth century independency was eloquently expressed, and one gained the impression that at any time we may be submitted to an extravaganza of a Bible reading at mother's knee, or that young ministers may be birched for reading Humanistic books under the safety of their bed clothes.

But then comes the contradiction! For me, it is most clearly shown in Mr. Kielty's presentation of the Council's Report and in the Friday morning session on Unitarian Advance. Here a background concern for a new approach and policy rapidly comes to the fore, seeking to replace the Victorian independency which, in these modern times, strikes me more and more to amount to, "I'm all right, Jack, bother you". That is its effect if not intention. The new attitude is one of corporate effort and collective thinking. Again, this came out most clearly in the debate on the Simplex Envelope System, but more especially in the exchange on Friday morning with regard to our new Cause at Speke, Liverpool, where because we have not the money we cannot offer them help to start a building. Clearly, the Simplex System could help us to avoid such terrible confessions.

Friday morning was by far and away the most significant session. Clearly, there were delegates pleading most urgently for a re-thinking of our fundamental beliefs, that this can most effectively be done corporatively, that with the right attitude advance is a reality, as four speakers on the platform could witness.

The overriding impression I have is that Unitarian Advance is gaining the better of Victoriana. The shadow of B. and K. hung over the Friday morning Assembly. B. and K.—battle and keenness.

COMMENT

Premium Bonds

THERE was an intention, I believe, to introduce at the business meeting of the General Assembly a resolution deploring in the interests of public morality the intention of the Chancellor of the Exchequer to introduce premium bonds as part of his plan to combat inflation. Fortunately no such resolution was introduced, for any such resolution, especially at such short notice, could commit individuals only and could on no grounds be the considered opinion of the denomination as a whole.

The British Council of Churches in its recent meeting passed such a resolution, but there seems to have been a strong body of opinion opposed to it. I sympathize with one of the speakers who cautioned against a hasty judgment in a matter where there was such a division of opinion, "not because they were slack or half-hearted in discipleship, but because they were unconvinced. It seemed that the general intention of the proposals was to divert money from unprofitable gambling to savings, and the chief purpose, no doubt, was to check inflation. It seemed wrong to condemn that policy on moral grounds".

I am under the impression that the present level of our denominational funds is to some extent due to the wise management of those to whom their investment is entrusted, who make a habit of selling when prices of stocks are high in order to buy other stocks which are likely to rise, to be in their turn sold and reinvested in the same way, and so *ad infinitum*. I have never felt persuaded that such practices are to be condemned as gambling; they seem an incidence of good stewardship against which none of us have hitherto complained on moral grounds. The new financial proposals to which such exception is taken do not seem to be very different from such good stewardship—this time of one's own finances.

The Dynamic Society

A short time ago I referred to an article appearing in the *Times Litary Supplement* in which Britain and France were accused of becoming obsessed by the past and ceasing to constitute a dynamic society. I have just read an article in the *New York Times* which almost passionately asserts that Britain admittedly emphasizes social justice, but that all Western European states show in varying degrees the same development, which certainly has its risks, but which so far has resulted in no inevitable intellectual or practical stagnation. "In planes, in atomic research, in a great variety of engineering (Britain) is showing a high fertility of resource; its production rises all the time." Experiments, due to the new partnership between the state and private enterprise, are being made in a new technique which will give freedom to the creative mind, as well as financial backing, as well as exorcise the old dead hand of bureaucratic control."

It was cheering to read such statements in an American paper, especially as the article was fully aware of the defects referred to in the earlier article. In the same paper was an article dealing with the extraordinary development of automation in France, where 130 medium-sized firms have during the last 18 months set out to re-organize their plant by automation, having been granted £2,800,000 in Government grants, £1,200,000 by bank advances, to which £4,000,000 has been added out of their own resources. These firms were chosen for the purpose out of a large number of applicants. In some of the larger concerns automation is very far advanced; and the Renault Automobile plant in Paris was lately referred to in a voluminous automation report of a committee of the United States Congress as "the most highly automatic car plant, ahead of anything in the United States".

These developments do not suggest an economy that lacks dynamism; if only their political life were more dynamic!

The Middle East

Mr. Hammarskjöld, the Secretary-General of the United Nations is in the Middle East to try to bring peace and order into that troubled sphere. There are many, however, who will question the wisdom of this step. The important journal, *The Washington Post*, for example, although it believes that there is a certain amount of moral suasion in the reference of the matter to the Security Council and a trip to the Middle East by the Secretary-General, and that Russia may thereby be forced to disclose her aims, thinks that the plan suffers from the fact that Russia is in a position to torpedo any U.N. action. "Basically, this sort of problem is not soluble through the United Nations as it is now constituted." That is wisely said, and the loud repudiation of any attempt to concert such a policy, put out by British and American leaders, is disappointing in the extreme.

The reported interview of the Prime Minister of Iraq with the Special Correspondent of the *Daily Telegraph* with reference to the Baghdad Pact was a piece of comfort amid so much that was openly hostile to the West, but even he was adamant on the real cause of the tension—the expressed ambitions of Israel to extend her rule from the Nile to the Euphrates.

In the face of such a threat his query: "How can we be at peace in the Arab world?" is not unreasonable. If, however, Israel is to be persuaded to modify her aims, the prompting must come only from a unified pressure from the three leading western powers. It is said that the Arab League, established eleven years ago, to further common Arab interests, is about to be written off as failure. Its last meeting was purely formal and attended only by junior officials; and its place seems about to be taken by a series of bilateral alliances. What Egypt desires is ultimately to have an Arab defence system dominated by Egypt, and holding the balance of power between the West and the Soviet bloc. "The trouble about Nasser," said the Iraq Prime Minister, "is that he wants to shine as the leader of all the Arabs." The new alliances will have value for him as a step towards that end.

Commentator.

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"SOCIAL SERVICE THROUGH THE LOCAL CHURCH"

(The address given at the meeting of the Social Service Department at the Assembly meetings.)

By A. Phillip Hewett

I HAVE no special qualifications for speaking on this subject. I have had no specialized training and little experience; I have sat on no councils or commissions. I speak simply as an interested amateur, and in the hope that what I might be able to say in this capacity will be of interest to others who find themselves in the same position. Since these are personal reflections some autobiographical remarks may be pardoned.

I came to Unitarianism, like many others, through reading. Among the first things I read were Unitarian pamphlets dealing with their concern for putting religion into practice: one of them, for instance, said: "Unitarians are more concerned with getting religion expressed in the practical affairs of life than in propagating theological views." This emphasis I found attractive. I had little contact with the life of the churches in this country, but in North America, where for the first time I was actively absorbed in the life of a local church, first in the United States and then in Canada, I found tangible expression given to these practical aspects of our faith.

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I returned two years ago to take a church in this country. The church to which I went may have been unusual in some respects, but not, I think very pronouncedly so; not so much that my experience can be altogether unrepresentative. The ideal of our churches has been well expressed: "We unite for the worship of God and the service of man." What were we doing for the worship of God? That was simply answered: we held regular Sunday services, sometimes two. What were we doing for the service of man?

I am not talking about individuals: in every church there are, no doubt, plenty of people who are individually active in enterprises for social welfare. But what I was given to understand when I first read about Unitarianism was that Unitarianism *as such* had a fine social record. What I found in North America was that *the churches* are active in social work. What our affirmation says is that *we unite* for the service of man.

I felt that we should be heartily ashamed of ourselves if we were not as Unitarians giving practical expression to the faith we profess. It is no excuse to say other denominations are doing no more; in fact, it is not even true. In my area the Methodists subscribe more than £1 per member per annum to foreign missions alone. We, of course, do not believe in missionaries, but how many of our churches are giving so much to outside work for human betterment which they *can* support?

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We have some guidance in channels for our activity. The Union for Social Service published an excellent booklet called "Men and Women in Society". A number of us read this and studied it. In our local church we discovered three channels for service—small, but then the church itself was small. Firstly, we worked with the Old People's Welfare Committee in organizing a panel of visitors to old people who were living alone and unable to go out, just to take a friendly interest in them and show that they were not altogether forgotten. Secondly, we organized a Christmas collection of toys for underprivileged children, in conjunction with the local Rotary Club. Thirdly, we joined in welfare work for the West Indian immigrants to our town, of whom there are now about 400. The Caribbean Society holds its meetings in our Hall, which was furnished as a clubroom for them largely by our own members. We are represented on its management committee. When a colour bar was discovered at a local restaurant our congregation was one of the first local organizations to take a public stand on the matter.

These have not been large-scale achievements. We are only beginning, and feeling our way. We did not think we were doing anything striking, and it was therefore a complete surprise when, upon our affiliation to Union for Social Service, I was asked to speak at this meeting, and it seemed apparent that it was regarded as significant to be doing anything at all.

If what I have just said is true, this is a terrible indictment of our churches as a whole. No doubt there are honourable exceptions; no doubt there are people here who would be far better qualified than I am to stand up and speak about social service through *their* local church. I can only say that the general impression I received when I was asked to speak was confirmed by what I read in the Annual Report; "present tendencies suggest that interest in social service is waning among Unitarians".

If this is so, it can surely mean only one thing—that we no longer take our religion seriously. It means that at a time when endless new opportunities for putting our religion into practice are opening before us we are retreating into a round of jumble sales and whist drives and church pageantry. We need the money, of course. But are we really in earnest when we consider the words, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you"?

Sometimes I feel we are afraid of doing things we think might offend people. But principles always offend some people. Elijah offended people, and Amos, and Jesus. We certainly will be accused of being "too political," of making personal capital out of social problems, of poking our noses into things that don't concern us. That ought not to worry us. But too often it does. We become agitated lest people might think we are not quite respectable.

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Is our church going to show that we really "mean business," or is it not? How many people in this country have ever heard of us? In towns where our churches are centuries old there are people who have never heard of us. Contrast this situation with that of another religious body that is not so very much larger than ours numerically, the Quakers. Everyone has heard of the Quakers. Why? Because they try to put their religion into action, and on the whole make a pretty good job of it.

One effect of real concern for social service is to make ourselves better known and respected: or even if we are flayed for it in the correspondence columns of the local newspaper, it will do us no harm. Our outlook becomes known, and it attracts new people to us. Of the direct effects of such work in the world, small-scale though they are, I need not speak. Every little counts. The effects upon our own spiritual and moral well-being are equally obvious. But it is not for its effects that a concern for social action through the local church should arise. We should be concerned to carry religion into action because we feel we *must*. If we do not feel this, then we would do well to think once again about the sort of religion that is ours. Is it only a soporific?

COMMUNION SERVICE

THE Annual Communion Service was held on Thursday morning at Dr. Williams's Library, the officiating minister being the Rev. A. E. Peaston, M.A., B.Litt., of the Non-Subscribing Presbyterian Church of Northern Ireland. There were about 90 ministers and delegates present, and the proceedings were conducted with great dignity and solemnity. In his eloquent address, Mr. Peaston stressed the fact that we remember Jesus, not as the Divine Logos, or the Second Person in the Trinity but as the Great Friend. He was the friend of little children, and of the busy housewife. The Holy Communion, most beloved of Christian services, was the parent of all church service, although it was subject to strange and bizarre developments, such as Transubstantiation and the Corpus Christi Feast.

But our great Friend was human, and it is one of the great services of Unitarianism to remind the world of that fact. The life of Jesus was a singular pattern of joy and sorrow. Just as his nativity was accompanied by the song of the angels and the massacre of the innocents, so in his death the sorrow of his crucifixion was followed by his resurrection and ascension. The result is that our faith is one of triumphant joy. And so we say to-day " This do, in remembrance of me ".

MR. PEPYS AT THE GENERAL ASSEMBLY—II.

April 19. Upp and to Gordon Square for the service of the Lord's Supper, which parson Peaston of Dromore did conduct with much reverence, being himself a parson's son; this a welcome time of spiritual refreshment and a respite from much discourse and disputing, and the Hall somewhat overfull with those who did wish to take part.

This done, we to Conway Hall for the Essex Hall Lecture by parson Garrard of Oxford, who do edit our famous Journal of liberall theologie and will anon become Principall of our College at Oxford. This a mighty fine discourse on the Quest for the Jesus of History, seeing that the learned Dr. Schweitzer did write a book, this half century gone, on the matter and did show how they of the last century did err in looking on Jesus as a forerunner of the liberall reformer of their own day, and did disregard his belief in the coming End of the World.

And to-day the liberall view much blown upon by the orthodox so that we should the more essay to state anew our thought on this grrat matter of theologie.

He done, we may with much content, get the lecture in a booke as we go out and may read it at our ease.

So to a stop for our dinners, which we may come at without undue haste, and presently to meet apart, the Sheleagures and Lay Preachers at Conway Hall and the parsons at Gordon Square. Being a layman but not a preacher, I do have some leisure, which do fitly use for writing my diary of the Meetings for our news-sheete.

Anon to the Hostell of the Universitie hard by Gordon Square, where many of our delegates do lodge and here a fine supper ready for us and so to Conway Hall again for the meeting of the Townsfolke, where the hall well filled in all parts. To preside parson Redfern, who do propound the matter of the discourses, namely our Doctrine of God and of Man, being questions of deep import in theologie, and should be to us a pole-star in the stormy voyaging of our religious life.

On thes first did speak parson Vallance of Dean Row, and do show that to Jesus, God was a reality ever-present, and to us liberall Christians must be personal but more than a personalitie alone. And we may apprehend God in three ways, first, by learning from talke with others or from reading of bookes; next from pondering on the world around us and whait it do indicate; and last from what the Scriptures do call " Meeting God face to face," which the mystiques of all ages do know and the saints of old, but many do never come to it themselves.

A fine discourse and do hold our interest for its freshness of thought and presenting, though a deep matter for the laity to understand.

So to the singing of a hymn and an offering taken (£43), and on the Doctrine of Man did speak parson Wilde of Cross Street, the great chapell of Manchester, which a fire-bomb did destroy in the warr, and was the most lamentable of all our losses, so his congregation must meet in a meaner building till they may get a new chapell. He to denounce the present doctrine that Man be wholly depraved and can have no hope of salvation by his own effort. And do show that the Fall of Man be nowhere asserted in the Scriptures (save in the teachings of Paul), and is moreover contrary to all our own experience of life, where we do indeed know much evil, but still more good.

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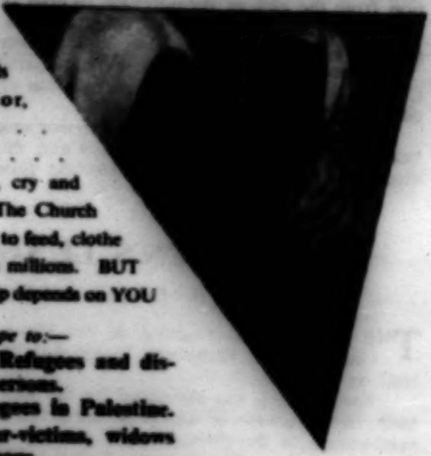

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All this well composed and thought upon, but spoken with little diversitie of tone, so that he do almost seem to sing it on one note, like a priest in a church.

So, after another hymn, we out betimes within two hours, which should be a pattern for all such meetings.

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April 20. For our last meeting we to Conway Hall to consider the affairs of our own congregations, where to preside parson Kereki, first of the College at Kolozvar, and did come to Oxford in the wartime and now do minister at Tenterden, speaking our tongue with skill and acceptance. He to call upon three who will tell of what we have done already to forward our cause, and first parson Butler (late of the laity and our President not long gone); He to set forth the doings of his chapell at St. Helens, and how they must now enlarge their new-builded hall by reason of the spread of their work. Next Miss Joyce Pearson to speak of the joint ministry of parson Treacher who did last year devise a plan to draw the folke round Golders Green to hear many fine speakers on Religion in a time of Crisis and do thus add many to the congregation. After him, Mr. Moore of the great new towne of Speke, hard by Liverpool, where they did essay to found a cause these four years gone, with a good presse for a Sunday School, but must meet in a small hired room, and after two years did almost fade away; but he, being appointed as leader do already much restore it, though still needing a chappel for itself. Next parson Birtles to tell of what we hope to do, and do show that by reason of our lack of means, we must try for expansion of what we have, rather than extension into new fields.

He done, a good discussion and many proposals made both by parsons and laity, and presently a parson do demand that we straightway take an offering for a chapell to be built at Speke, and will himself begin it; this quite unforeseen but do seem to catch the favour of the meeting, which do support it with much clamour, so that Mr. Secretary do bow to the storm, and near £60 given, which is mighty odde, seeing that there be no plan for a chapell as yet and no building fund, and I did never before see such a happening at our meetings.

Next our President to offer our thanks to all who did help in our entertaining, and do tell us that he do accept an invitation from the citie of Birmingham to hold our Meetings there next year, the Council having voted that we should in future go out of London after each one year of meeting here.

So to the closing discourse from parson Smith of Gee Crosse, very fitting to sum up our doings of the week and to compose our thoughts on them.

All being concluded, we away to our severall homes, much heartened by a time of bright days and sunshine, with good discourses and encouragement for the future of our cause.

THE MEN'S LEAGUE

The Church, the Layman and Democracy

THE joint Annual Meeting of the Men's League and the Unitarian Lay Preachers' Union was held at the Conway Hall on April 19.

The Meeting was addressed by the Rev. R. W. Sorensen, M.P., in the course of which he remarked on the risk of the petrification of the Protestant Church due to the pressure of two great forces, The Roman Catholic Church on the one hand, with its reliance on the continuity of its Doctrine, and the Totalitarianism of Materialistic Secularism on the other. The first force regarded all others as schismatic or spurious, both Anglican and Nonconformist, and it was a matter of supreme importance to Democracy that we should be on our guard against these pressures.

Democracy was not only a political device, and to preserve the life of true democracy it was essential there should be a strong relationship between democracy, religion and the Churches. The conflict between the Authoritarian Church and Total Secularism made for tension, and disintegration, and the only remedy was the creation of a true fellowship which would increase the spiritual perception of the ordinary man, whereby reconciliation could be encouraged, leading to a condition of harmony, and the adjustment of three essential relationships—

(a) The relationship of man with man, and individual with individual,

(b) The relationship of man with the Universe around him,

(c) The relationship of man with his inner self.

To establish these three fundamental relationships and the necessary state of harmony, it was essential that people should be encouraged to join in fellowship and in worship, and for this purpose it was axiomatic that there should be an increasing number of sympathetic and understanding laymen—not gloomy—in our churches who would encourage the development of this democracy in the spirit of the Early Christians, who were not all clever folk but just ordinary human beings—of their place and age—with a joy in life, and a fund of humour. He himself found a great deal of inspiration and pleasure in frequently re-reading Bernard Shaw's *Androcles and the Lion*. . . . With such a body of active laymen there was a future for our Free Christian and Unitarian Churches, provided we made them look clean, cheerful and beautiful. . . .

★

Mr. Sorensen's address covered a very wide field, and there were many questions on various political aspects of democracy at home and abroad all of which were answered attractively and competently by the speaker but his final emphasis was that democracy was not only a political system but a way of life possible to all followers of the Master.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Arising Out Of

SIR,—I was interested in your recent editorial in which you urged that there should be some collective thinking on the living issues of the day by Unitarians and that such findings as might arise could come before a future Assembly by way of resolution or a report.

This seems to me an excellent idea. In the course of recent discussions with the General Assembly this Department made the comment that we felt it had been possible two years ago for this practice to have been followed when we issued our report "Men and Women in Society" then much deeper interest might have been aroused in a document that was the result of deep study and consideration.

I would like to mention that we have in hand now the preparation of a supplement to your paper to be entitled "Unitarians face a world of crisis and change" and we hope to have this issued next month. There is before us too the plan for a further commission to study aspects of social problems that concern us as a religious community and it may well be that we shall be in a position next year to follow your suggestion so that either a report or resolution does come before the Assembly meetings.

At the G.A. meetings some delegates intimated they had not heard of our report "Men and Women in Society." I would like to add, copies can be had from the bookroom at Gordon Square, or from our Secretary, the Rev. Arthur Peacock, 55 Ellerton Road, London, S.W.18.—Yours,

Cosley, Staffs.

Philip C. Whiteman,
(Chairman, Social Service Dept.)

SIR,—On the last morning of the Annual Meetings we exercised our taste for the spectacular by having a spontaneous collection for a particular cause, the provision of a church at Speke. But surely we missed the whole point of both Mr. Moore'e work and his speech. Surely the point was that we can go forward when we are prepared to do the slow, hard, continuous, even dull work which has to be done if we want to make lasting gains. We simply did the easiest thing. To go back to our churches and take a collection there for Speke would have been much harder. To prepare the way for new churches on our own new housing estates would have been harder still.

Oxford.

Bruce Findlow

SIR,—Some affirmations can be too large. Our President overstated the case against the B.B.C. in the matter of the television broadcast of the "Family Portrait". They did not "fall over themselves apologising" when the protest was made. On the contrary Sir Ian Jacob firmly re-stated the right of the B.B.C. to broadcast all sides, and only admitted the error of judgment in timing the production of a humanist play just at the peak of the "dogmatist" exaltation of Easter, when curiously enough, the unique return of a uniquely Divine being is taken as proof of a common human resurrection.—Yours,

East Molesey.

Robert H. Corrick

We hope to print all the remaining reports of the Annual Meetings of the General Assembly next week.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates : 19s. 6d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address : 14 Gordon Square, London, W.C.1.

TEL. : EUS. 7254 Editorial : EUS 2912

Bolton : On Sunday, April 22, the congregation of Bank Street Chapel successfully accomplished the first stage of its £1,000 Centenary Appeal when the contributions and collections at the close of the day amounted to £625. There were large attendances of members and friends at the services conducted by the Rev. E. G. Lee, whose preaching on the true nature of the church and the kind of free faith it enshrines gave good reasons to those present for their generous response to the Chapel's Appeal.

The Centenary being celebrated (as recently advertised in *The Inquirer*) is that of the building of the second chapel in 1856 on the present site. Now that the organ requires a complete overhaul and considerable restoration the congregation has accepted the responsibility as the main task of this centenary year. The success of the response to the Appeal so far is particularly noteworthy in that it is barely ten years since the congregation raised £4,000 to restore the foundations of the Chapel building made insecure by the vibration of the heavy modern traffic passing up Bank Street.

Glasgow: One hundred years ago—on April 13, 1856, to be exact—Unitarians in Glasgow opened St. Vincent Street Church for the purpose of public worship and dedicated to the cause of Religion without Creed. In order to mark the Centenary of the opening of the building the present members and friends of the Church are endeavouring to make the year 1956 a real Centenary Year, and to celebrate the Church's 100th birthday in a fashion worthy of the founders.

The celebrations commenced with a special Centenary Service on April 8 at which the Rev. Wallace B. Tavener, of Edinburgh, preached the sermon. Mr. Tavener spoke on "The Seed is the Word" and referred to the Springtime of the year and the Centenary as having striking similarities. The Seed, Mr. Tavener said, can be mistaken for a dead thing, but in fact it is a waiting form of life. As a seed must await the Springtime so must the Word sometimes await its Springtime change. The Word goes forth not to return void. In conclusion Mr. Tavener said that with our dedication to the Word there must also be a patient expectation.

This sermon has begun the Centenary Year in Glasgow, and we hope to show that the founding fathers did not send out the Word in vain.

Altrincham: On Sunday, April 22, after a half hour devotional service without a sermon, the congregation listened to reports on the General Assembly meetings from Mrs. O'Brien and their minister. This method of keeping the congregation closely in touch with the Assembly has now been in use for many years.

Rotherham: The Rev. A. Margaret Barr, M.A., preached at this church on Sunday, April 8, in the evening to a large congregation. After the service Miss Barr was able to meet old friends at an informal gathering in the Vestry. Refreshments were served.

THE CALENDAR OF THE CHURCHES

SUNDAY, MAY 6th, 1956

ABERDARE, Highland Place, 11 and 6, Rev. D. Jacob Davies
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. Gordon Beverley
ABERYSTWYTH, New Street Meeting House, 11, Mr. Idwyn Nicholas
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Miss A. Hesketh
BATH, Trim Street Chapel, Unitarian, 6.30, Mr. F. Walker
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. W. Waddington
BILLINGSHURST, Free Church, High Street, 11.15, Rev. J. Martin Hall
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Mr. E. E. Lloyd
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. Ewbank
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 & 6.30, Rev. J. Gordon Davies
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. May
BOLTON, Unity Church, Deane Road, S.S. Anniversary, 10.30, 2.30 and 6.30, Rev. Dudley Richards
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Ralph Goddard
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15, Mrs. T. Brett Davies
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampiet Street, 3 Sunday School, 6.30, Rev. W. H. [illegible]
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
BRIGHTON, Christ Church Unitarian, New Road, 11, Rev. J. Reece Walker, 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Supply
BRISTOL, Oakfield Road, 11 and 6.30, Mr. R. L. Nicholson
BURNLEY, Unitarian Church, Trafalgar Street, 3, Supply
BURY, Bank Street, 11 and 6.30, Rev. F. M. [illegible]
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy Jones
CARLISLE, Unitarian Church, Lowther Street, 2.15, Sunday School, 6.30, Rev. F. D. Jones
CHALFONT, The Church of the Great Companions, [illegible] Hill, 3, Mr. T. E. Dalton
CHELTENHAM, Bayshill Unitarian Church, Royal Wells, 11, Study Service, 3, Sunday School, 6.30, Rev. [illegible] [illegible]
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Mr. J. L. [illegible]
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. Ernest Shaw
CHOWBENT Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
COSELEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. F. C. [illegible]
COVENTRY, Holyhead Road, 11, Sunday School, 6.30, Rev. Allen Williams
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CROYDON, Unitarian Church, [illegible] Street, 11 and 6.30, Mrs. M. B. [illegible]
[illegible], Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (also 6.30, 1st Sunday in the month)
DEAN ROW, 10.45 Rev. A. B. Downing STYAL, 6.30, Rev. A. B. Downing

DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cottier
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. C. G. Bolam
DITCHLING, Old Meeting House, 10.45, Rev. John Rowland
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. Green
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. D. Findlow
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse
DUNDEE, Williamson Memorial Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Peaston
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
EXETER, George's Chapel, South St., 6.30, Rev. L. J. [illegible]
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Supply
GRIMSBY, Unitarian Church, [illegible] St., 10.45 and 6.30, Rev. Graham Short
GUILDFORD, Ward Street Church, 11.15, Rev. R. Nigel Cross
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. John Storer
HALIFAX, Northgate End, 10.45 and 6.30, Rev. E. [illegible]
HASTINGS, Free Christian Church, South Terrace, 11, Rev. Desmond Hilton, 6.30, Mrs. Muriel Hilton
HINCKLEY, Great Meeting, Baines Lane, 10.45, 2.30 and 6, Rev. Henry Hall
HORSHAM, Worthing Road, 6.30, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. J. B. Tonkin
HULL, Park Street Church (Unitarian), 6.30, Supply
ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. Carter
KENDAL, Market Place Chapel, 6.30, Supply
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. Whitaker
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Rev. L. Hall
LEEDS, Mill Hill Chapel, City Square, 10.45, Rev. J. S. Patrick, 6.30, Rev. J. [illegible]
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
LETCHWORTH, Secretary, Miss J. E. Lindsay, The Little House, Garth Road
LEWES, Westgate Chapel, 11, Rev. W. J. McEldowney
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. [illegible]
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
LIVERPOOL, Bootle Free Church, 11, Rev. Brian L. Golland
LIVERPOOL, Domestic Mission Mill Street, 6.30, Rev. J. Kerr Murren
LIVERPOOL, Gateacre Chapel, 11, Rev. S. R. Butler
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. B. L. Golland
LIVERPOOL, Hope Street, 6.30, Rev. C. A. Piper
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. Shirvell Price
LONDON, Bell Street, Edgware Road, 6, Rev. Walter M. Long
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. Donald P. Maw
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. Ballantyne
LONDON, Forest Gate, Upton Lane, 6.30, Mr. C. S. [illegible]
LONDON, Golders Green, Hoop Lane, 11, Mrs. E. Savage, 6.30, Rev. K. C. Treacher
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11, Supply
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maw
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. Treacher
LONDON, Ilford High Road, 6.30, Mr. G. E. Prentice
LONDON, Islington Unitarian Church, Upper Street Preston Hall, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. A. Peacock, 6.30, Rev. E. G. Lee
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 11.15, Mr. M. [illegible]
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. L. J. Macintyre
LONDON, Richmond Free Church, Ormond Road, 11, Miss M. [illegible]
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. J. Reece Walker
LONDON, Wandsworth Unitarian Church, East Hill, 11, Mr. A. D. Millard 6.30, Rev. Arthur Peacock
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays 6 Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newham Road, 6.30, Mr. S. R. Martin
LYTHAM St. Annes (Ansdell), Unitarian Church, Channing Road, 11, Rev. W. A. M. Hellary
MACCLESFIELD, King Edward Street, 10.45, Rev. W. J. [illegible] & 6.30, Student
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Rev. Desmond Hilton
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. D. C. [illegible]
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. [illegible]
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice [illegible]
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill [illegible]
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. John Gill
MANCHESTER, [illegible] Street Mission, 6.30, Rev. B. L. Hopkin
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. P. M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. Dr. Alfred Hall
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth [illegible]
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Supply
MIDDLETON, Old Road Chapel, 6, Mr. Peter Jones
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, and Newton Abbot, 6.30, Rev. C. G. [illegible]
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Supply
NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. [illegible] Davies
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. Short
NORTHAMPTON, Kettering Road Church, 6.30, Mr. G. J. Price
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45, Rev. C. Gordon Bolam, 6.30, Mr. B. Platt
OLDHAM, Unitarian Church, [illegible] Street, 11 and 6.30, Rev. Harold A. [illegible]
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, Rev. H. L. Short
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Mr. L. Hollingworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Supply
PLYMOUTH, Unitarian Church, [illegible] Road, 11 and 6.30, Rev. E. H. [illegible]
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. [illegible]
PORTSMOUTH, Mission Hall, Highbury Street, Old Portsmouth, 6.30, Mr. J. R. [illegible]
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellary
RINGWOOD, Hants, The Meeting House, 6.30, ——
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. William Bell
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. [illegible]
SALE, [illegible] Road, 11, Rev. John Gill

THE LINDSEY PRESS

The first four of a new series of leaflets has just been published under the general title of PERSONAL TESTIMONIES, *"What Unitarianism Means to Me. . . ."* The format is threefold, with an illustration on the front page, printed in two colours; the back page is blank so that local material can be printed if required. They are issued anonymously.

Those issued so far are as follows:—

By a HOUSEWIFE and MOTHER

By a RESEARCH CHEMIST

By a TEACHER

By an AUTHOR

Others will follow shortly. Price 2d. each, the four by post **10d.**

THE LINDSEY PRESS
15 GORDON SQUARE, LONDON, W.C.1

Deaths

Litman—Rev. Reginald (in hospital) in his 75th year. At rest.

Spears—Elizabeth on April 22 at Southlands Hospital. Last surviving daughter of the late Rev. Robert Spears of Highgate, N.

Scarborough, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilkins
Sheffield (Attercliffe), 6.30, Mr. T. H. Mobbs
Sheffield, Fulwood Old Chapel, 11 and 6.30, Rev. E. A. Davies
Sheffield, Upper Chapel, 11 and 6.30, Rev. C. H. Bartlett
Sheffield, Unity Church, Crookesmoor Road, 11, Mr. T. Wardle 6.30, Mrs. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11, ——, 6.30, ——
Southampton, Kell Memorial Hall, Bella Vista Road, 6, Mr. H. A. Guy
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Rev. W. [illegible]
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. [illegible]
St. Helens, Corporation Street 6.30, Rev. Stanley R. Butler
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. [illegible], 6.30, Mr. E. Hill
Swansea, [illegible] Free Christian Meeting House, 11, Rev. Simon Jones
Swansea, Unitarian Church, High Street, 6.30, Rev. B. [illegible] (also 11, First Sunday in the month)
Swindon, [illegible] Hall Road, 10.45 and 6.30, Supply
Taunton, Mary St. Chapel, 11, Rev. W. H. [illegible], 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. [illegible]
Todmorden, Unitarian Church, 10.45 and 6 Mr. H. [illegible]
Torquay, Unity Church, Montpelier Road, 11 and 6.30, Rev. Charles [illegible]
Trowbridge, Conigre Unitarian Church, 11 (1st Sunday in month) and 6. Supply
Wallasey, Memorial Church Manor Road, 11 and 6.30, Rev. Edward W. Hill
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Mr. P. J. Spencer
West Kirby, Brookfield Gardens, 11, Rev. Maurice [illegible] (also 6.30, 1st Sunday in the month)
Whitby, Flowergate, 6, Rev. W. T. Wilkins
York, St. Saviourgate Chapel, 6.30, Rev. T. [illegible] Davies
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. [illegible]
Melbourne, Unitarian Church, Cathedral Place, C.2.; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. [illegible], 19 Clifton Crescent, Mt. Lawley
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. Hale. Manse Telephone LX [illegible]
Unitarian Fellowship of Australia, 1 [illegible] Alley, Melbourne, C.1. Minister Rev. W. Bottomley. Meetings as advertised
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Supply

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. [illegible]
Wellington, Services suspended. Enquiries—Mrs. [illegible], Tel. 41-272.

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. [illegible] C. [illegible]

Holidays Abroad

Few vacancies. Unitarian Parties: Lugano and Italian Lakes (July 2-13); Oslo and Hardanger Fjord (August 4-17); Davos and Austria (August 13-24). Lone travellers welcome. Rev. Parkinson, 32 Windsor Road, Doncaster.

CHARITY OF TIMOTHY DEAN

(Founded by Will dated March, 1726, for Poor Ministers and Poor Widows of Ministers)

Applications to participate in the Charity are invited from eligible persons residing in the Counties of Cheshire (to which County preference must be given) and Lancaster.

Forms of application may be obtained from the

REV. FRED COTTIER,
42 Windmill Lane, Reddish, Stockport, Cheshire,

Hon. Secretary of The Widows' Fund, the Committee of which Fund is now the Trustees of the Charity.

Holiday Accommodation

A JUNE HOLIDAY *for* Sunshine and long days at NORMANHURST, the small *friendly* hotel in "Britain's Best Climate". 6/9 gns., fully inclusive. Slumberlands; h. and c.; Two comfortable Lounges. Vegetarian if desired. Recommended by Unitarians. Illustrated brochures. Best position on Promenade, facing South, between Pier and Sun-Lounge orchestra. Opposite boating, fishing, own beach hut. NORMANHURST PRIVATE HOTEL, Seafront, ST. LEONARDS-ON-SEA, Sussex. Telephone: Hastings 4784.

Miscellaneous

Working Housekeeper, single lady. Apply T. 7 Ockley Road, London, S.W.16.

UNITARIAN CHURCH, SHIRLAND LANE
50th ANNIVERSARY CELEBRATIONS

(Opened May 10, 1906)
To be held MAY 10, 13 and 14

SUNDAY, MAY 13, at 6.30 p.m.
Special Anniversary Service by
DR. H. J. McLACHLAN, M.A., B.D., D.Phil.,
and Mr. T. H. MOBBS
Organist: Mr. P. H. Cooper
Special Music by Miss Anthea Smith and members of Fulwood Old Chapel Choir

* * *

MONDAY, MAY 14, at 7 p.m.
Public Meeting and Conversazione
Speakers will include
Dr. ALFRED HALL, M.A., D.D.; Rev. H. J. McLACHLAN, M.A., B.D., D.Phil., and Rev. J. HARRY SMITH (former ministers). Rev. G. S. WHITBY, M.A., B.A., B.D.; Mr. T. H. MOBBS; Rev. E. A. DAVIES (President Sheffield and District Association)

Musical items will be given by members of Upper Chapel Choir, kindly arranged by Mr. C. Mills. Accompanist: Mr. C. Staton.
Chairman: Mr. H. E. Fishburn.

* * *

THURSDAY, MAY 10 (actual day and date of opening)

3.30 p.m.—Meeting of Sheffield and District Unitarian Women's League.
Speaker: Miss ADA SHORT.
Chairman: Mrs. E. J. G. BRADFORD, President.
4.30 p.m.—Tea.

◆

7.30 p.m.—VARIETY CONCERT, presented by members and friends of Fulwood Chapel.
Mr. T. H. MOBBS will preside
Compere: Mr. FREDERIQUE DURRANT
Tickets, 1s. 6d.

PLEASE CUT THIS NOTICE OUT AND RETAIN FOR REFERENCE

Printed by [illegible] and Sons Ltd., Queens Road, Southend-on-Sea and Published by The Inquirer Publishing Co., Ltd., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) John Heywood, Deansgate. Saturday, May 5, 1956